First, when it is known that external circumstances must force the sin upon the attention. Mankind in general avoid those sins which after commission must be constantly recalled by events ever occurring. Nor is there need of any profound reasoning to discover what sins must thus bring so immediate a punishment—the mind discovers them at once, and flees from them as naturally and spontaneously as it would from a precipice or any manifest bodily peril. It is in consequence of this salutary awe that we find external sins avoided by persons who meanwhile cherish the sinful feeling and purpose. Lewd thoughts, malice, and revenge, are mentally indulged by thousands who refrain from perpetrating the corresponding deed, and this not merely from a perception of the reproach with which they would be visited by their fellow-men upon the act becoming manifest, but because of the chiding of their own hearts, called up by the public notice taken of them. Hence it is, likewise, that there is commonly a restraint on those sins which call forth instantly the reprobation of society. But those offences are most keenly condemned which inflict immediate injury on the temporal interests of mankind. Deceit and dishonesty, and the kindred vices, are those which are most deeply felt by society as inflicting the greatest amount of injury, and these are the vices which the wise and prudent man is most disposed to avoid. Hence the straightforward honesty and sensitive honour so characteristic of our higher class of men of business. It would be altogether a miserable fetch to impute this, their distinguishing quality, to a mere refinement of selfishness—it proceeds rather from a becoming fear of the accusations of a conscientious mind.

It is for a like reason that we find the general tone of morality in society exercising a powerful influence on the individual members of it. When the standard of honour and

virtue is high in a community—when, for instance, unbecoming levity in the female sex, and everything mean on the part of the higher classes of society are severely reprobated, when industry and honesty are commended among the poor—then we find a shrinking from all those violations of established propriety which would expose the individual not only to the scorn of men's tongues, but, along with that, to what is more fearful, the gnawings of a dissatisfied mind. On the other hand, when the standard of so-